

in them and by them and for them. Protracted meetings appear to have passed the Great Head of the church, which we infer from the large amount of blessings visibly attendant on them. Between seven and eight hundred have been added to the churches in this region. And it is believed that more exertions have been made than in any previous year, for the promotion of Sabbath Schools, and for other benevolent objects. Still it is felt that much ground exists for humiliation before God; and while we rejoice in what has been accomplished for his glory, it behoves us to be in mind that much, very much remains yet to be done.

INSTRUCTION OF SLAVES.

Journal of a Missionary to the Negroes in the State of Georgia.
Sabbath, March 17.—Station M. The congregation very large. Preached at the stand in the woods; the negroes being seated around under booths.

The Ten Commandments.

In the forenoon gave a long explanation of the ten Commandments, dwelling particularly on the 1st and 2d. The Missionary, in his earliest efforts, should acquaint the negroes with the ten Commandments. There are hundreds, who know nothing of all of them; not so much as the name. And first, let him in one service go through with the whole of them; let him do this frequently, until the Commandments become familiar, and then let him take them up in course, dwelling upon each long enough to occupy one service in the day. He will find some difficulty in impressing them upon the spiritual nature of the Commandments; that they are transgressed in heart, in ten thousand ways, and with each transgression of this kind God is displeased. Their chief conceptions of sin, are those of visible, external sin. Every Planter should make the Commandments familiar to his slaves, and I would say let them be the law of the plantation.

I thought it necessary to say much on the 2d Commandment to-day; which, at first view, seems to have little or no application to the colored population of our country. But it is just the opposite when we become intimately acquainted with them. They are a remarkably superstitious people; the effect of their extreme ignorance. They believe in second sight, in charms, and in spells, and in dreams, &c. Desiring each man who wish to gain an ascendancy over them, avail themselves of their ignorance and superstition. This was the course pursued by Denmark Vesey, in Charleston, by Nat Turner, in Virginia, and others. They begin by giving out themselves to the people as great ones in the earth. Their pretensions to courage, to divine protection, to the exercise of peculiar power in consuming their own plans, or the plans of others, to invulnerability, &c. are boldly insisted on; and, of course, without any regard to truth wherever facts are appealed to for confirmation. Then they avail themselves of the passions and prejudices of the poor people and thus fit them for their own purposes. They proceed to promulgate their own doctrines, and dream dreams, to give out charms of various kinds and for various purposes; some charms that buried in the path, or under the door of an enemy, will exert a fatal influence over him; some that will enable the possessor to make free use of the sword, and to slay his enemies without detection; and others which will remove sickness or the mediated revenge of enemies, or in the midst of dangers, preserve the person invulnerable. The charms are for any and all uses. They make them know that they are as good for one use as for another. One of the composition of these charms, is a bunch of black, or red, or white, or crooked, sticks, glass of bottles, rusty nails, roots, &c. &c. prepared in size and quality, and with various incantations, suitable to persons in various circumstances. One of the coincidences are sufficient to establish the pretensions of one of these deliverers, or prophets, or conjurers, or preachers, or doctors; for they go by different names. And the consequence is, they are feared. Their power is believed in, and they are followed, and produce trembling and obedience. And there is no way in the world to break this power, to deliver the people from this delusion, but by breaking the chain himself. It is all over them. By reason and clear exhibitions of Divine Truth, you may so convince them of the folly of these charms, as to get rid of them from them. But when they are once under the delusion, you may lay reason and the Bible down together. You have no time to lose, but go to work. I endeavored to show the congregation to-day, that trusting in witchcraft, or in charms, or in the power of a man as an image in the place of God—trusting in him for the exercise of this power. It was setting up a bunch of hair, a piece of wood, or a piece of iron, and the root of a plant, as an image in the place of God, and ascribing to it the great power of God, and trusting in it for the exercise of this power, &c. &c. That man was a man, and possessed no more power than any other man, and was not exceedingly wicked in God's sight, and would meet external condemnation, unless he repented; that the bunch of hair, I could burn in the fire; the rusty nail and the glass bottle and the root, I could beat into powder. There was no virtue, no power in them.

From the remarks now made, it will abundantly appear to every considerate man, that the very ignorance to which many look for security, lays the foundation for mischief. And these remarks show clearly the duty of all men, as to security, and of themselves and their people, to take their religious instruction into their own hands and appoint faithful, intelligent, pious, responsible men to the work. Why is it that men will not see these things and act in view of them?

REVIVALS IN CONNECTICUT.

A correspondent writes us, "Last week I attended a protracted meeting at Waterbury. The results of the meeting are favorable. I was called to attend a protracted meeting a few weeks since, in Hillsdale, Columbia County, N. Y. where a small Presbyterian church was recently organized. A revival commenced with the meeting. About sixty have united with the Presbyterian church. Appearances indicate a revival in immediate prospect. We are hoping and praying that, at the close of this year, it may not be said as was said of the revival at Westfield, 'There has not been a revival in Litchfield County for years.'"

A friend, who is not a stranger to revivals, nor an enthusiast, informs us that he never saw plainer indications of the power of God operating on the hearts of sinners on the hearts of Christians than at a protracted meeting in Westfield a few weeks since. The scene was silent, solemn, melting, while the simple truths of the Gospel were addressed to the understandings and consciences of men.

A correspondent from Southington says, "We are now favored with a powerful revival of religion. It has been of about three weeks' continuance. We have, probably, between fifty and sixty converts, and the work is going on."

We regard it as a time of great interest to our churches. The Spirit of the Lord seems to be coming nigh them again, and if nothing intervenes to prevent the blessing, the scenes of former years may return to us. So far as we can discern, there is on every side, both among pastors and people, a disposition to look to God for success and not to men; and an increasing desire for those prolonged, and powerful seasons of inquiry after the ways of Zion, in which there has been so much in this favored land. We anticipate two judicious employment of the means of promoting revivals. While seasons more or less protracted, for communicating and listening to the truths of Gospel, will be sought, the experience of former years has made both pastors and people better acquainted with the power of the Holy Spirit as the work of a revival, that Christians may fall asleep again with the comfortable reflection of having labored so hard they may now lawfully give themselves wholly to repose.

Mission to the Wea Indians.—We learn from the Pittsburgh Herald, that the Western Missionary Society are about to establish a mission among the Wea Indians in the "far west." A family, consisting of two missionaries, their wives, and two female assistants, it was expected, would be "organized," on Monday evening of the last week, and proceed immediately to the place of their destination.

Mrs. Hannah More's Legacies.—The London correspondent of the *Journal of Commerce* writes that Mrs. Hannah More died in possession of about

£25,000, the whole of which she acquired by her literary exertions. £10,000 of this sum she bequeathed to charities, and chiefly to religious societies. Among these benefactions are £100 sterling to be given to the diocese of Ohio, and an additional £50 for books for the same; £100 also given to the American Board of Commissioners for Foreign Missions, for the benefit of the Indians.

BOSTON RECORDER.

Wednesday, Nov. 13, 1833.

SABBATH SCHOOL MEETING.

By invitation of the Rev. WILLIAM H. BEECHER, General Agent for New England of the American Sunday School Union, a public meeting of the friends of Sabbath Schools was held at the Park-street Meeting-house on Wednesday evening last, to consider what has already become familiar to our readers under the name of the SOUTHERN ENTERPRISE, an effort to establish Sabbath Schools wherever in the Southern States it may be practicable and desirable, and to sustain them for five years. The plan was brought forward in a very interesting manner at the meeting of the Massachusetts Sabbath School Society in May, and also before the General Association at Dorchester in June. But no appeal had been made especially to the citizens of Boston for their aid.

On motion of JOHN TAPPAN, Esq. His Honor SAMUEL T. ARMSTRONG was called to the chair. WILLIAM T. HERBARD, Esq. was appointed Secretary, and the meeting was opened with prayer by the Rev. Dr. JENKS.

Mr. BEECHER proceeded to state the reasons for calling such a meeting. He adverted to the necessity of intelligence and religious principle in a self-governed people, and the agency of Sabbath Schools in promoting them—to the extent of the A. S. S. Union's operations; the number of schools, teachers, and scholars, connected with it; the variety and amount of its publications; to the western effort and its results; the interest in education, especially in religious education, that it had excited; the impulse it had given to schools before established; the more than 4,000 new schools established in consequence of it, embracing 90,000 scholars and 25,000 teachers; the books it had circulated, and the channels for a permanent and yet greater circulation opened through new depositories; the revivals of religion in many of the schools; the extensive circulation of Temperance papers; and the various influences of a *Home Missionary* kind exerted by the effort; and then proceeded to the enterprise now specially before the meeting. It had been called for by their Southern friends, even before the western effort was begun, and had been deferred till now with the understanding that it should be entered upon as soon as practicable. With this understanding the South had given \$10,000 towards the expenses of the western enterprise. During the last year the Managers had been called upon to fulfill their pledge, and it appeared from an extensive correspondence with Southern gentlemen that this would be a favorable time. The undertaking, Mr. B. remarked, was of very great importance. The territory in question embraced a population of 4,000,000, including 800,000 children. And of these only 72,000 were now connected with Sabbath Schools. It was important, also, on account of the relation of the South to the West. The emigration is extensive and rapid.

The Rev. Mr. BLADDER of this city then submitted a Resolution, recognizing the salutary influence of Sabbath Schools generally, and the special need of them at the South. On the first point even, he thought our conceptions were apt to be very inadequate. The variety and amount of good influences exerted by these schools, it was no easy matter to trace out and estimate. In the South especially the system was urgently needed. The poorer white population was essentially degraded. The influence of the slave system upon them was most debasing. There were a great many in Virginia and Maryland who could neither read nor write. There were no common schools. Even the funds provided for popular instruction were rendered by the state of society comparatively useless. But Sabbath Schools could be brought to bear effectively on such a population. Instruction could thus be made to reach them. The kind of instruction, however, was the great thing. It was of the kind most needed by them, and that from which the greatest and happiest results might be expected.

The resolution was seconded by EZECHIAH HALE, M. D., of this city, with a few remarks on the change that had taken place in the object of Sabbath Schools since their origin,—giving them a more exclusively religious character.

The Rev. Mr. SROW of this city moved the second resolution; and after some miscellaneous remarks, urged the hearty support of the Southern enterprise by three considerations,—that we owe as much to one part of our country as to another, that it would have a salutary effect on the Union of the States, and that it would promote the conversion of souls to God.

The resolution was seconded by Mr. B. B. EDWARDS of this city, who referred very briefly to the relations of the South to neighboring places beyond the limits of the Union, as a reason for effort to give Southern influence a religious character.

The Rev. Dr. SKINNER of Andover was the next speaker. The only influence, he said, that could reach effectively depraved wills, was that of benevolence. Force could not do it. Law could not do it. God had taught us by his own example; and we were commanded to be followers of him. He makes his appeal to depraved wills by a display of love.

No other form of benevolence so excellent as Sabbath Schools. They aim to communicate not only knowledge, but a kind of knowledge the least degree of which is to be preferred before all the treasures of creation; a knowledge which is eternal life. That is the benefit to be conferred by Sabbath Schools upon the young.

There was no province in the world—in creation, where benevolence in this form could exert itself to so good advantage as in this country. What was to save this country? Not law or physical power; but virtue in the community. The character of the government was determined by that of the people. And how were the people to be made virtuous? Common schools could not do it. Instruction given in them was not of the right kind, nor did all parts of the country enjoy their advantages. Ministers could not do it. There were not enough of them. Every discipline of Jesus Christ must be enlisted in the work. That the Sabbath School seeks to do; and when all private Christians become engaged, we may hope to do something.

Dr. S. proceeded to remark on the want of schools and other means of grace at the south; on the character of the population, and the obstructions thereto resulting; and on slavery, as an appropriate province of Sabbath School power.

With such considerations before them, he made his appeal to the patriotism and Christian feeling of his hearers. There was no time, he said, to lose. The evils and dangers to be encountered were constantly increasing. Every one was called upon to stand up. Who, he asked, would decline? He that did, would not do it because not regularly and providentially called upon. He hoped none would do it without reasons which they would be willing to as-

sign, to their own consciences, in the closet, that night.

The Rev. Mr. ARMSTRONG, one of the Secretaries of the A. B. C. F. M., rejoiced to announce the intention of the A. S. S. Union, to enter the great field of the World. He and his associates had lately been engaged, by request of the Union, in preparing a statement of the demand for Sabbath School effort in connection with the missions of the Board. Observe, said he, the progress of the Union. It began with the more cultivated parts of our country; then turned its attention to the Great West; next, to the Great South; and now, in accordance with the feelings of the American churches, it is beginning to look on the world as its field. We ought to do what we can for the West and the South, that they may be prepared to come forward with greater readiness and power for the world's conversion.

The Rev. Mr. WINSLOW of this city moved the opening of a subscription. The question, he remarked, for each one to ask himself in reference to this proposition, was, *How ought I to treat it?* Evidently in such a way as to promote the greatest amount of good. "How can I best promote the highest interests of this great universe?" When we should all come forward with this single eye, the conversion of the world would not be far distant. He referred to the extent of the field—to the want of knowledge—and the wish for our aid. We ought just to place ourselves in the condition of those parents and children, and do as we would be done by.

JOHN TAPPAN, Esq. said a few words respecting the part taken by Virginia in the Bible cause, and what might be expected from that and other Southern states as religion should become more prevalent and controlling there.

Cards were then circulated and a collection taken up; after which the exercises were closed with the benediction by the Rev. Dr. JENKS.

ANNIVERSARIES IN CINCINNATI.

[From our Correspondent.]
(CINCINNATI, NOVEMBER 11, 1833.)
Our New England friends who take so much interest in the moral state and prosperity of the West, will doubtless be gratified by some account of our anniversary week, the first of the kind ever enjoyed in the Great Valley.

The first meeting was that called by the American Temperance Society. It was held last evening at the second church (Doct. Beecher's) in Cincinnati. Though the evening was inclement, the house was full. Doct. DRAKE was called to the chair, N. WRIGHT, Esq. appointed Secretary. The meeting was opened by prayer by Rev. Doct. Bishop of the Miami University. Rev. Dr. EDWARDS, Gen. Agent of the American Temperance Society, offered the following resolution, which was seconded by Rev. Mr. PAXTON of Danville, Kentucky.

Resolved, That the success which has marked the progress of the Temp. Reform, calls for gratitude to the Author of all good, and presents ample encouragement for the united and persevering efforts of the friends of virtue and banality, till their principles become universal.

Doct. E. stated the component parts of alcohol—said that the earliest analysis of it furnished data for the verdict of the chemists who made the experiment, that it was "a narcotic vegetable poison." He showed that there was no organ in the human system which it was adapted to nourish—that God has not made any but what rejected it. He quoted medical authorities. It was regarded as a medicine and a medicine only, for centuries after its discovery. The first known departure from this principle was in an experiment made upon some miners in the North of Europe, whom it was found, were greatly exhilarated by it. Next it was used in the wars against the Netherlands. It was introduced into the British army 350 years ago.

The consumption in England had since increased. In 1800, 40,000,000 gallons had been used in a year. In 1810, its common use began about 100 years ago, and the annual consumption had swelled to 60,000,000 gallons in a year. By reason of its use Philadelphia alone has suffered the loss of 750 men in one year. The statistical facts upon this subject have alarmed and in a measure aroused the community. Two millions of our countrymen practice total abstinence and 1,500,000 of them have pledged their faith to one another to stand shoulder to shoulder against this vice.

These things had greatly encouraged the society which he represents. Who knows, they thought, but that, if all our countrymen were made acquainted with the facts contained in our reports, they would unite with us to do in regard to rum, just what everybody ought to do in regard to sin—LET IT ALONE! Already there are more than 5000 societies organized, 21 of which are state societies; and some of the latter, as he rejoiced to know was the case here, have their chief magistrate for president. The beneficial effects of forming societies he illustrated by a single fact. He knew a place where 27 families united in a society, and immediately 50 other families said, We too can abstain, though we will not join a society. So they adopted their great principle, but not their measures. Here is one benefit. Again, the young men with the savings of their temperance, bought a library of 500 vols. Thus another benefit.

He could name a county where no rum is sold, and (as a legitimate consequence) the jail is unoccupied, except a single cell, which contains a solitary individual confined there for selling rum contrary to law.

Five thousand drunkards have been reclaimed in 5 years. The conviction is gaining ground throughout the community, that it is wrong to make and sell rum. He had lately seen the first Report of the Temperance Society of Sweden, in which an eminent civilian clearly shows that nothing can save that country but the temperance reform. The king of Prussia (a new thing for kings in Europe) has sought through his minister here for information upon the subject of temperance.

He referred to the prosperity of the cause in the Sandwich Islands, in India, and among the Hottentots, and concluded by a forcible appeal to females, telling them that 150,000 of the daughters of the last generation had been wedded to drunken husbands, and expressed his conviction that full half of the efficiency of the temperance effort was lost, especially to the young, where they came not up to the work.

The Rev. Mr. KIRK of Albany appeared as a delegate from the New York State Temperance Society, and addressed the meeting with great spirit and effect in support of the resolution.

That associations of young men have been great auxiliaries in the prosecution of the temperance reform, and that should all of them unite, it would be the means of bringing the cause to a speedy triumph.

It is an adage, said Mr. K.—"Old men for counsel and young men for war." Old men have counselled. There is a work to be done to which children and the infirm are incompetent. That work is, not to banish ardent spirit, but to secure it to the custody of your profession (addressing the chairman), there to be labelled—"NARCOTIC VEGETABLE POISON." In denouncing the baneful effects of letting it loose, Mr. K. said that on the day of —, 18—, a citizen of the U. S. saw a statesman in the Senate Hall of the U. S., great, dignified and admired. He was like Saul, the son of Kish, higher than the men of the land. Just ten years from that time the same citizen was travelling in the interior of one of our States, and calling at a

tavern saw a bald headed man, whose hat had fallen upon the floor; over whose limbs violence had lost its control; the saliva was running out upon his garments; his tongue was muttering half articulate blasphemies;—the boys were sporting with his helplessness. Who was it? The SENATOR, who ten years before could hold the national council charmed by his eloquence! What has brought him here? RUM! Nothing else could do it. Poverty could not; misfortune could not; nothing else that he could eat or drink, could do it. Had he swallowed a gill of pebbles or of fish hooks, or eaten a brick bat every day, it would not thus have degraded him. It was the peculiar work of RUM.

Young men of the United States, other reforms, however glorious, have been succeeded by injurious reaction. The efforts of Luther and Calvin were succeeded by great evils. French atheism trod upon the heels of our revolution. Not so in this instance. The prospect, the work, and the retrospect, are alike blessed.

Mr. K. instanced the 5th ward of Albany, in which he himself resides, as a sample of what united effort of young men can effect, by making a monthly temperance visit to each man in the ward. The fifth ward, said he, is not so eligible a location for retailers as it once was. As a negative measure, he advised young men to keep out of the traffic, if they would avoid trouble; for, I, you cannot pray. Let us see. Will you pray God to keep our citizens sober—to keep them from whatever injures them—from temptation, and from the appearance of evil? Thus you cannot pray; for then you must shut up your store. Will you pray, "O Lord, make all the citizens of Cincinnati fools, and send them to buy this commodity?" Thus you dare not. 2. You must stand aloof from the traffic, or you open the noblest combination, engaged in the noblest design on earth. What will the angels say to you, when it is known on your entrance to your society, that your probation was spent in a work whose tendency is to prepare men for Hell? 3. You will get prayers against you. Queen Mary said of Knox, "I had rather have all the artillery of England levelled against my plans, than that man's prayers."

Mr. K. painted a drunkard's wife, shivering with cold and suffering with hunger, leaving her children, to go and plead her wrongs with the grocer. He hears her now.—She goes away slow, and flies a bill in the chancery of Heaven. Omnipotence is pledged, said Mr. K., to judge the offender.

Mr. K. showed us a rum juggler in the midst of his seven vats, one of which is filled with pure Alcohol. Into one he casts copperas; into another, vitriol; into this sugar of lead; into that burnt sugar; and then drawing the principal ingredient into its distributive receptacles, this becomes pure Jamaica; this Cogniac; that Gin; and the other Irish Whiskey!

He was commissioned, he said, to offer the TEMPERANCE RECORDER for the supply of the state, at 8-1/2 cents per volume. He digressed a moment to say that the Temperance press at Albany, for rapidity and economy, was a model for the world; that they were printing an edition of the New Testament in French, which could be furnished at 3 cents a copy. He concluded by presenting a array of drunkenness under the similitude of a platform with steps from its top down to the gutter, where lay a drunkard, and on each rising step a drunkard looking down upon those below with disgust. The platform was occupied by the elite of the corps; the "generous hearts," "temperate drinkers." He said that all below had once been on the platform. The object is to get all off. "Young men, will you clear the platform?"

On motion of Rev. Dr. BEECHER of the Lane Seminary, seconded by Rev. Mr. MANAN of Cincinnati,

Resolved, That this meeting recommend a convention of the State Temperance Society, at Columbus, to take measures to organize a society in each county, auxiliary to the state society, and a society in each town auxiliary to the county society, and to take measures to sustain one or more permanent agents in this state; and that we request the A. T. S. to establish a permanent agency for the West.

We are contending, said Doct. B. against an enemy which is not omnipotent, though it was once thought so. He referred to the appointment of a committee by the General Association of Commerce, by which he was a member of that body. The committee reported that they had surveyed the ground of intemperance and were of the opinion that nothing effectual could be done against it. Some of the members were not satisfied to let it pass without trying. Measures were immediately taken which bear relation to all those which have succeeded. How shall we expel this vice? said Doct. B. We cannot legislate it out. We cannot drive it by physical force. We might repel Europe or the world; but an army against this vice will but spread the mischief. We cannot drive it away by eloquent appeals, by rousing the sympathies. One night's sleep would obliterate all we could effect in this way. Isolated cases of abstinence would not effect it, any more than a drop of rain to-day and another to-morrow will perfect the harvest.

Neither will the mischief cure itself. It will not create reaction, like tyranny. Intemperance has increased for 200 years, and all the barriers have been wearing away. Sir, we must unite by states, counties, towns, and families, to frown upon the practice and upon the traffic, notwithstanding the outcry of persecution. Persecution! Why, sir, the effects of rum are now as well known as those of gunpowder. They are, to kill! to kill! Persecution! As well may the highwayman talk of persecution. It is less a murder because the time intervening between the click of the flint and the death of the victim may be shorter than that of death proceeding from wounds inflicted by the gill cup?

Dr. B. dwelt at some length upon the absurdity of the license system. "Why license?" We do not get a license to raise beans and potatoes, or for any safe employment involving no responsibilities to the public. The very fact of a license shows that the business ought only to be entrusted to good and wise and judicious men. If licensing is proper, like some other good things it has been abused. For evidence, I refer you to yonder jail; and you may extend your inquiries to that poor house.

Under the present light it is as absurd to license men to sell rum as it would be to license them to set the city on fire at certain "proper" places, because, forsooth, we only license those who bring certificates of being good and judicious men. We must be organized. A factory cannot go without an overseer. Organize, and we can accomplish our object in ten years for the world.

Another letter, which came to hand too late for to-day's paper, furnishes an account of the meetings of the Bible Society, the Home Missionary Society, the Foreign Mission Society, and the Presbyterian Education Society. The Sabbath School meeting was held on the last day of October, and the Tract meeting on the first instant. Among the eastern gentlemen who took part in the proceedings of the week were the Rev. Mr. Davis of Hartford, the Rev. Dr. Edwards of Andover, the Rev. Dr. Cogswell of this city, the Rev. Mr. Kirk of Albany, and the Rev. Mr. Storrs of Braintree.

On the 30th of October a Western Foreign Mission Society, auxiliary to the A. B. C. F. M., was formed. Rev. Dr. Bishop, of Miami University, President; Rev. Dr. Beecher of the Lane Seminary, Rev. Dr. Hoge of Columbus, Rev. Dr. Mat-

thews of Hanover, Ind. and Hon. Felix Grundy of Tennessee, Vice Presidents; Rev. Artemas Bullard of Cincinnati, Secretary.

Our Correspondent says: "the meetings have been attended by the leading Christians of the West, and have been interesting and solemn. The presence of a number of gentlemen from the East has contributed greatly to their interest, and has been very grateful to this community. The unfortunate differences in Theological views have detained from these meetings a venerable pillar of the church (Rev. Dr. Wilson) and those in the city with whom he has labored."

The Synod having decided in favor of Dr. Beecher, Dr. Wilson has given notice that he shall carry his charge of heresy up to the General Assembly.

For the Boston Recorder.

SABBATH SCHOOLS.

MR. EDITOR,—My last communication, which was in your hands before the remarks of "A Superintendent" appeared, contains a sufficient answer to his objections to only one session on the Sabbath, founded on the distinction between those children who attend public worship and those who do not. This distinction was hinted at by "A Teacher," in the same paper. We will simply sum up the argument: Two sessions of a Sabbath School on the Sabbath, for those children who attend public worship, proves a burden to them, makes them regard religion as a wearisome thing, and hence there is less prospect of their cordially embracing it; and interferes with the duties of the parents; and, for those children who are neglected by their parents, local schools should be established by devoted Sabbath School teachers, to be conducted during the season of public worship in the afternoon. This applies equally to the city and to the country. If two sessions are needed any where, it is in the country rather than in the city; for children in the country are usually under more restraint, and are more constantly confined to their employment during the week; and hence they can better bear confinement on the Sabbath. But too much confinement in either case, is unprofitable.

My previous remarks, Mr. Editor, have been founded on the laws and operations of the youthful mind, which have long been a subject of reflection and observation, both in Sabbath Schools, and in the pleasing occupation of teaching youth, which has, for several years, been my sole business; and it much grieves me to have a Superintendent throw out the remark, that, because I and I had had charge of country Sabbath Schools, and had visited many schools in the country, therefore he [I] ought to be heard, and his [my] opinions to have weight.

"A Superintendent" on this point, I would inform him, that, for many years, I was practically conversant with city Sabbath Schools; and from such experience, am fully convinced that one session is better than two; and also that small local schools are more profitable than large ones.

My only motive for writing was to increase my usefulness, while for a few months I am necessarily confined to more solitary pursuits than are agreeable to my inclinations. So long, Mr. Editor, as I can spend a few hours each week in writing such articles as you may deem useful for publication in the Recorder, you may expect to hear from me. I shall not be strictly logical in the selection of subjects, nor shall I follow the order in which they are laid down in your last paper. I cannot give you any previous arrangement of subjects, but shall write on such as shall most interest my feelings at the time. As my remarks have hitherto been somewhat miscellaneous, you can, if you please regard the following communication as No. 1 of a series. Yours, G. S. P.

Deceased till next week.—Editor.

For the Boston Recorder.

REPLY TO "A."

MR. EDITOR.—Your correspondent "A" in the last Recorder, wishes to be informed "at what time and in what place, a quarterly meeting of the Boston Sabbath School Union was held, at which the decision was made 'almost unanimously' that it is expedient to hold two sessions of the Sabbath School a day."

On referring to the records I find as follows: "A special meeting of the members of the Union was held at the Carpenter Committee Room, agreeably to previous notice, to hear the report of a Committee, appointed at the annual meeting to consider such part of the report of the Street School Union as relates to holding of only one school on the Sabbath."

"At this meeting the following resolutions were offered. 'Resolved, That the course pursued by the — Street School in holding but one exercise on the Sabbath, is a direct violation of the Union.'"

"Resolved, That unless the — Street School comes into the arrangement of holding two schools on the Sabbath, previous to the next quarterly meeting, and notifies the board of the fact, its connection with the Union shall cease."

The first of these resolutions was adopted, and the second after a thorough discussion, was laid on the table. At the next meeting of the Union, held July 9, at the Old South Chapel, the following resolution was offered.

"Resolved, That it is expedient so to modify our rules and regulations, that any school so disposed may be permitted to hold two sessions of the Sabbath School on one session a day."

This resolution was offered by the superintendent of the school to which the two first of the above resolutions referred, and was supported mainly, if not entirely, by another superintendent, recently from the country, where he had been in practice of holding but one session a day, and who had either adopted the same practice here, or was on his own responsibility about doing it.

After a very animated and full discussion of the subject, the resolution was adopted by a majority of nine; and yet, notwithstanding this liberty, which was granted to all the schools belonging to the Union, more than two years ago, no one, to my knowledge, has altered its course. Excepting the two schools which were in favor of one session at the adoption of the resolution, they all hold two sessions a day. This, I think, must satisfy A. that the question has not only been theoretically, but practically settled, so far, at least, as the Boston Sabbath School Union is concerned.

A SUPERINTENDENT.

For the Boston Recorder.

VOCAL MUSIC.

MR. EDITOR,—Is not your correspondent made a mistake in regard to the introduction of the Pestalozzian system of instruction in music into this country? For one, I do not see how his statements can be made to harmonize with those contained in the "First Annual Report of the Boston Academy of Music," recently published; and with a statement which I have heard from Mr. Mason himself, viz. that the honor of introducing the Pestalozzian plan into this country belonged to another individual.

Yours, &c. NO MUSICIAN.

The statement referred to, related to the introduction of the system in actual practice. It was first brought into public notice here by Mr. Woodbridge, Editor of the *Annals of Education*, in that Journal and in a Lecture delivered before the American Institute of Instruction. He made himself acquainted with the subject in Europe, and procured, while there, various elementary works, &c. which, on his return, were placed first in the hands of Mr. E. Ives of Hartford, and subsequently in those of Mr. Mason of this city. We learn also from the Report mentioned, that the first classes on the new plan in this country, were formed by Mr. Ives at Hartford.

SYSTEMATIC CHARITY.

Office of the *Visitors of the Poor*.—An office with the above title has been opened in Tremont street in this city, under the Savings Bank. It is intended to be a central point for all the charitable societies in this city, to enable them to act in concert and to do good in that systematic manner so important in the administration of charity. It is intended to keep a list, as complete as possible, of all persons in the city who are regularly assisted either by individuals or by societies, so that upon any application being made, the claims and character of the petitioner as well as the amount of relief received from other

sources may be at once ascertained. Tickets are sold for a trifling price, and are to be disposed of, say them, and when charity is asked and not given, the ignorant of the character and wants of the poor, and the person sent to this office, where he is found truly deserving and needing assistance, will receive it. These tickets will be sold for a dollar per dozen, and the proceeds appropriated to the Poor's purse.

The necessity of some such arrangement, is shown by facts like the following, furnished by a correspondent of the *Mercantile Journal*:

Families in this city, able to support themselves, are known to obtain nearly all their food and clothing by employing children to beg from door to door, while the adults live in idleness and destitution, and have no children of their own, and are taken boys and girls, to be specially employed in this service.—Such youth attend no schools; they are deserving of commiseration.

A female could be named, who employed several children for years begging "cold victuals" among the streets, and supplied a large family with food. Another female occupied her time and labor for several weeks in going from door to door, stating the defects of her "guile man," was just doing so, and asking for single articles, "to buy him a new decently," while her sick spouse was lying in bed, and more in detail, in regard to their course of life, and sedg. shop.

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FEMALE BIBLE SOCIETY.
The Members of the Female Bible Society of Foston
Vigilant, are requested to attend a special meeting, to be
on Thursday, 1st inst. at 10 o'clock, A. M. at the house
of S. T. Armstrong, corner of Third and Elm streets.
By direction of the President,
ELIZA LANE, Sec. pro.

step them were of no avail. The horses began to stampede, each four bearing a hand pump, the being too narrow to permit the movement of their efforts were thrown away, except in three where some rich proprietor offered a sum equal to £200 to save his mansion. This was effected by throwing numerous carpets on the horses' way, though proper to save, and keeping the carriages wet by the action of their pumps; and in so many instances was this plan successful, the now, and a single demolition of an extensive estate, and to some families which have not been injured.

PUBLIC MEETINGS.—The citizens of Macon in the Creek nation, says the *Tasachosa* Intelligence, Oct. 19th, lately held a public meeting on the late orders, at which L. H. Harris was called to the aid of C. S. Stillman appointed Secretary. A committee of five prepared a report which was unanimously

BENNETT, FIRE & CO., 74 Court street, corner
and street, have just received, a selection of Nov-
ember, in small boxes, together with a quantity of No.
Chenise's new barbers' and dentists' Winter grooming
and tonic wall Apples, in fine order; a fresh supply
Prague, France, Hatters, and
treating their stock with various articles of their trade
to demands of the season. *See*

I've seen this many a day, and it doesn't surprise me. I'll be little when you come to see me. I won't guess you'll be a printer and the paper is first rate, and take it all in all, I think you'll be a national figure. The price of it, bound up as next as a new pin, will be about as I expect there will be something of a scribble on it when they are ready, perhaps you better call with a bookkeeper of LILLY, WAITE & Co. No. 121 Washington and let them take your names down, and then you'll get one before they are all gone. Boston, Nov. 18, 1847. Yours affectionately from Anne to Harriet Child. I intended to publish this Proclamation, and charge it to President, or Uncle Joshua, the Postmaster at Down Hill of us together.

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